142 young are comely, of a buxom type, and, like the men, with highly-developed calves, the latter always being considered a beauty. The children are frequently remarkably pretty. 482 Khasis carry very heavy burdens, it being the custom for the cooly of the country to carry a maund, or 82 lbs. weight, or even more occasionally, on his back, the load being fixed by means of a cane band which is worn across the forehead; women carry almost as heavy loads as the men. The coolies, both male and female, commonly do the journey between Cherrapunji and Shillong, or between Shillong and Jowai, in one day, carrying the heavy loads above mentioned. Each of the above journeys is some thirty miles. They carry their great loads of rice and salt from Therria to Cherrapunji, an ascent of about 4,000 feet in some three to four miles, in the day. The Khasis are probably the best porters in the north of India, and have frequently been requisitioned for transport purposes on military expeditions.

157 The people are cheerful in disposition, and are light-
522 hearted by nature, and, unlike the plains people, seem to thoroughly appreciate a joke. It is pleasant to hear on the road down to Theriaghat from Cherrapunji, in the early morning the whole hillside resounding with the scraps of song and peals of laughter of the coolies, as they run nimbly down the short cuts on their way to market. The women are specially cheerful, and pass the time of day and bandy jokes with passers-
[461] by with quite an absence of reserve. The Khasis are certainly more industrious than the Assamese, are generally good-tempered, but are occasionally prone to sudden outbursts of
[533] anger, accompanied by violence. They are fond of music, and
[797] rapidly learn the hymn tunes which are taught them by the Welsh missionaries. Khasis are devoted to their offspring,
593 and the women make excellent nurses for European children,
463 frequently becoming much attached to their little charges. The people, like the Japanese, are fond of nature. A Khasi
517 loves a day out in the woods, where he thoroughly enjoys
824 himself. If he does not go out shooting or fishing, he is con-
825 tent to sit still and contemplate nature. He has a separate name for each of the commoner birds and flowers. He also has names for many butterflies and moths. These are traits which are not found usually in the people of India.

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custom of their own from cultivating the *landoo*, in which case they plant certain other trees favourable to the growth of the lac insect. The villages are situated near their patches of cultivation in the forest. The villages are constantly shifting, owing to the necessity of burning fresh tracts of forest every two years. The houses are entirely built of bamboo, and, for such temporary structures, are very well built. In front, the houses are raised some 3 or 4 ft. from the ground on platforms, being generally built on the side of a fairly steep hill, one end of the house resting on the ground, and the other on bamboo posts. The back end of the house is sometimes some 8 or 9 ft. from the ground. At the end of the house farthest away from the village path is a platform used for sitting out in the evening, and for spreading chillies and other articles to dry. Some Lynngam houses have only one room in which men, women, and children are all huddled together, the hearth being in the centre, and, underneath the platform, the pigs. Well-to-do people, however, possess a retiring room, where husband and wife sleep. A house I measured at Nongsohbar village was of the following dimensions:—Length, 42 ft.; breadth, 16 ft.; height of house from the ground to the eaves, front, 9 ft.; back 18 ft. Houses are built with a portion of the thatch hanging over the eaves in front. No explanation could be given me for this. It is probably a Garo custom. In some Lynngam villages there are houses in the centre of the village where the young unmarried men sleep, where male guests are accommodated, and where the village festivities go on. These are similar to the *dekachang* or bachelors' club-houses of the Mikirs, Garos, and Lalungs, and to the *morang* of the Nagas. This is a custom of the Thibeto-Burman tribes in Assam, and is not a Khasi institution. There are also high platforms, some 12 ft. or 15 ft. in height, in Lynngam villages, where the elders sit of an evening in the hot weather and take the air. Lynngam houses and villages are usually much cleaner than the ordinary Khasi villages, and although the Lynngams keep pigs, they do not seem to be so much *en évidence* as in the Khasi village. There is little or no furniture in a Lynngam house. The Lynngam sleeps on a mat on the floor, and in cold weather covers himself with a

1 [of the Lynngams --- Ed.]